HOW TO USE THE SUBJECT REFERENCES.

THE subject references lead the reader from the first clear mention of a great truth to the last. The first and last references (in parenthesis) are repeated each time, so that wherever a reader comes upon a subject he may recur to the first reference and follow the subject, or turn at once to the Summary at the last reference.

ILLUSTRATION

(at Mark 1. 1.)

b Gospel. vs. 1,14,15; Mk. 8.35. (Gen. 12.1-3; Rev. 14.6.)

Here *Gospel* is the subject; vs. 1, 14, 15 show where it is at that particular place; Mk. 8. 35 is the next reference in the chain, and the references in parenthesis are the first and last.

THE PROPHETICAL BOOKS.

PROPHETS were men raised up of God in times of declension and apostasy in Israel. They were primarily revivalists and patriots, speaking on behalf of God to the heart and conscience of the nation. The prophetic messages have a twofold character: first, that which was local and for the prophet's time; secondly, that which was predictive of the divine purpose in the future. Often the prediction springs immediately from the local circumstance (e.g. Isa. 7. 1-11 with vs. 12-14).

It is necessary to keep this Israelitish character of the prophet in mind. Usually his predictive, equally with his local and immediate ministry, is not didactic and abstract, but has in view the covenant people, their sin and failure, and their glorious future. The Gentile is mentioned as used for the chastisement of Israel, as judged therefor, but also as sharing the grace that is yet to be shown toward Israel. The Church, corporately, is not in the vision of the O.T. prophet (Eph. 3. 1-6). The future blessing of Israel as a nation rests upon the Palestinian Covenant of restoration and conversion (Deut. 30. 1-9, *refs.*), and the Davidic Covenant of the Kingship of the Messiah, David's Son (2 Sam. 7. 8-17, *refs.*), and this gives to predictive prophecy its Messianic character. The exaltation of Israel is secured in the kingdom, and the kingdom takes its power to bless from the Person of the King, David's Son, but also "Immanuel."

But as the King is also Son of Abraham (Mt. 1. 1), the promised Redeemer, and as redemption is only through the sacrifice of Christ, so Messianic prophecy of necessity presents Christ in a twofold character—a suffering Messiah (e.g. Isa. 53.), and a reigning Messiah (e.g. Isa. 11). This duality, suffering and glory, weakness and power, involved a mystery which perplexed the prophets (1 Pet. 1. 10-12; Lk. 24. 26, 27).

The solution of that mystery lies, as the New Testament makes clear, in the two advents—the first advent to redemption through suffering; the second advent to the kingdom in glory, when the national promises to Israel will be fulfilled (Mt. 1. 21-23; Lk. 2. 28-35; 24. 46-48, with Lk. 1. 31-33, 68-75; Mt. 2. 2, 6; 19. 27, 28; Acts 2. 30 32; 15. 14-16). The prophets indeed describe the advent in two forms which could not be contemporaneous (e.g. Zech. 9. 9; *contra*, 14. 1-9), but to them it was not revealed that between the advent to suffering, and the advent to glory, would be accomplished certain "mysteries of the kingdom" (Mt. 13. 11-16), nor that, consequent upon Messiah's rejection, the New Testament Church would be called out. These were, to them, "mysteries hid in God" (Eph. 3. 1-10).

Speaking broadly, then, *predictive* prophecy is occupied with the fulfilment of the Palestinian and Davidic Covenants; the Abrahamic Covenant having also its place.

Gentile powers are mentioned as connected with Israel, but prophecy, save in Daniel, Obadiah, Jonah, and Nahum, is not *occupied* with Gentile world-history. Daniel, as will be seen, has a distinctive character.

The predictions of the restoration from the Babylonian captivity at the end of seventy years, must be distinguished from those of the restoration from the present world-wide dispersion. The context is always clear. The Palestinian Covenant (Deut. 28. 1-30. 9) is the mould of predictive prophecy in its larger sense—national disobedience, world-wide dispersion, repentance, the return of the Lord, the regathering of Israel and establishment of the kingdom, the conversion and blessing of Israel, and the judgment of Israel's oppressors.

The true division of the prophets is into *pre-exilic*, viz., in Judah: Isaiah, Jeremiah (extending into the exile), Joel, Obadiah, Micah, Nahum, Habakkuk, Zephaniah. In Israel: Hosea, Amos, and Jonah. *Exilic*, Ezekiel and Daniel, both of Judah, but prophesying to the whole nation. *Post-exilic*, all of Judah: Haggai, Zechariah, and Malachi. The division into major and minor prophetic writings, based upon the mere bulk of the books, is unhistoric and non-chronological.

The keys which unlock the meanings of prophecy are: the *two advents of Messiah*, the advent to suffer (Gen. 3. 15; Acts 1. 9), and the advent to reign (Deut. 30. 3; Acts 1. 9-11); the doctrine of the *Remnant* (Isa. 10. 21, *refs.*), the doctrine of the *day of the* LORD (Isa. 2. 10-22; Rev. 19. 11-21), and the doctrine of the *Kingdom*

(O.T., Gen. 1. 26-28; Zech. 12. 8, *note;* N.T., Lk. 1. 31-33; 1 Cor. 15. 28, *note*). The pivotal chapters, taking prophecy as a whole, are, Deut. 28., 29., 30.; Psa. 2.; Dan. 2., 7.

The whole scope of prophecy must be taken into account in determining the meaning of any particular passage (2 Pet. 1. 20). Hence the importance of first mastering the great themes above indicated, which, in this edition of the Scriptures, may readily be done by tracing through the body of the prophetic writings the subjects mentioned in the preceding paragraph. The detail of the "time of the end," upon which all prophecy converges, will be more clearly understood if to those subjects the student adds the *Beast* (Dan. 7. 8; Rev. 19. 20), and *Armageddon* (Rev. 16. 14; 19. 17, *note*).

CHRONOLOGICAL ORDER OF THE PROPHETS,

ACCORDING TO USSHER.

I. Prophets Before the Exile.

(1) To Nineveh.
Jonah, 862 B.C.

(2) To the 10 tribes "Israel."
Amos, 887 B.C.
Hosea, 885–725 B.C.
Obadiah, 887 B.C.
Joel, 800 B.C.

(3) To Judah.
Isaiah, 760–698 B.C.
Micah, 750–710 B.C.
Nahum, 713 B.C.
Jeremiah, 629–588 B.C.

II. Prophets During the Exile.
Ezekiel, 595-574 B.C.
Daniel, 607–534 B.C.

III. Prophets After the Exile.
Haggai, 520 B.C.
Zechariah, 520–518 B.C.
Malachi, 397 B.C.